# A IEWELL FOR THE EARE.

By Ro. Wilkinson.

Rom. 10. 17.
*Faith commeth by hearing, and hearing by the word of God.*

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# To all thoſe that are desirous, not only to be hearers of the word but dooers of the will of God, Grace mercy and peace, &c.

*Willing to ſatiſſie the eſpeciall intreatie of ſome, and for a generall benefite to all Gods church, I have ſet out to publike view, this Sermon of preparatiue, which I preached in my pariſh Church at* Horton *in* Kent. *I know there is no word of God but hath his profit, for ſo ſayth* Paule, *that al ſcripture is profitable, But ſet this* Art of hearing *aſide, and all will be vnprofitable. The ſicke man* Iohn 5, 5. *on whom our Sauiour wrought the miracle, though he lay euen by the poole of* Bethſayda, *the water whereof had a ſpeciall vertue to cure all diſeaſes: yet in eight and thirtye yeares coulde not be cured: and the reaſon was, becauſe he could neither of himſelfe ſtep in, neyther was there anye to dip him in when the Angell came downe to ſtir the water: This is the reaſon why we haue ſo many vnfruitfull hearers at this day, that albeit mennes ſoules are euen ſick for want of knowledge, though they haue lien at the well heade and by the water of life, and had a continuall ſound of the Goſpell in their eare, yet in ſixe and fortie yeares this ignorance* 2 tim 3, 16

*rance cannot be expelled, because when the Angell of Gods will doth preach the word and stirre vp the water of life, they know not how to moue theyr eares toward it. This therefore (beloued) I haue set downe as a direction to teach men how to heare, that so often as the poole hereafter shall be stirred, and the word of God preached vnto you, yee maye know how to vse it to your benefite, therefore learn this Sermon, and profite by all, neglect this, and leese all. I haue called it a Iewell, as Christe called the Gospell a pearle for without this Iewell you shall neuer find that pearle, I haue fitted it for the eare: vnto which if ye apply it, it shall be an ornament to the eare, as* Soloman *saide of wisedome, it woulde be as a chaine to thy necke, therefore faile not but apply it: hee which suffereth the Iewes to robbe the Egyptians of their Iewels, and when they after melted them to make a calfe, did suffer vs to rob them of their spirituall Iewell. Let vs take heede least for our abuse of the worde he stirre vp the Iewes again to robbe vs of this pearle of the Gospell, and cause them to rise againe by our fall, as we haue risen by theirs.*

Mat. 13. 4, 5

Prou. 1, 9.

*God of his mercy turne our harts, and teach vs to imbrace his word as we ought. Amen.*

Yours in Christ. Ro. Wilkinson.

# A Iewell for the EARE.

Matthew 13. 6.
*He that hath Eares to heare,*
*let him heare,*

BEcause (beloued) the hearing of the worde is so holye a thinge, and holye thinges are not rashly to bee attempted: I haue thought good in this my entrance to laye downe a preparatiue, that wee maye knowe, with what reuerence wee are come into the temple, with what attention to heare, desire to learne, and care to practise: for wel I remember, that when the Iralites were summoned ned to appeare before the Lorde in Sinai; they were first commaunded to sanctifie Exod. 19, 10, 11

their hartes, and washe their cloathes, euen as Moses mighte not come nere the Angel til he had put off his shoes, because
Exod. 3, 5 the grownd was holy whereon he stode: this reason as merely toucheth vs, for if the place be as holye, the exercise as holy now as then, why should not we come as prepared as they, leaste comminge with vncircumcised eares, and vnprepared harts it bee saide to vs as to him that intruded himselfe at the weddinge, Friend, howe camest thou hether not having on a
Mat. 22, 12 wedding garment? In my firste Sermon vpon those words of the Prophet. For Si-
Esay. 62, 1 ons sake I will not hold my tongue, I lette you knowe what was the duetye of the speaker, now it commeth in good order to tell you the duetye of the hearer, for if it coulde any waye concerne you to knowe our duetye, much more auaileable will it bee to learne your owne: for a declaration whereof I haue chosen this Texte, Hee that hath eares to heare let him heare. I know we are all by nature curious, and euerye mans nature is to regarde an o-ther mans duety before his owne, euen as

Pete

Peter ſaid to Chriſt Maiſt. what ſhall Iohn do? To whom Chriſte roundly anſwered againe, what is that to thee? as if he ment that euery manne ſhould looke to himſelfe and let Iohn alone: ſo woulde I perſwade you (for that yée are hearers) to learne the hearers duety, and let the ſpeaker alone: for albeit there bee ſuch a reference betweéne hearinge and ſpeaking, as they may not well be ſeuered, yet the neceſſity of hearing doth more generally concerne all, for GOD ſaide, O earth, earth, earth, heare the worde of the Lorde, but he neuer ſaide, O earth, earth, earth, preache the worde, of the Lorde, for Arons robe befits not euery man vpon the earth, but euery man is bounde to weare this Iewell at his eare, for Faith commeth by hearing, as if Saint Paule, hadde ſaide, where is no hearing there can be no faithe: therefore Abraham, ſpake out of heauen, and his voice did pearce euen the bowels of hell. They haue Moſes and the Prophetes lette them heare then: and when hee ſayeth, lette them, it is more then a bare toleration, as to ſaye, they may if they will, for it

Ioh. 21, 11

Ier. 22, 29

Rom. x.

Iuk. 16, 2

is a flat charge, because god therfore sent Moyses & the Prophets into ỹ world that ỹ world of necessity should hear. There is a kinde of people that thinke the whole burthen of the Sabboth to lie vppon the speaker, therefore Christe to wæde out that fancie saith likewise, Take heed how
Luk.8,18 you heare, to shew that there is a necessitye and an arte of hearinge as well as of speaking. These two are fitly compared to a locke and a key, for as the key openeth the lock and maketh entrance in at the dore, so the tongue of the minister shoulde open the eare of the hearer, that the spirite of knowledge and vnderstanding might passe into the heart; and so it should seeme that speaking is ordained to hearing, as the meanes is directed to the end: for when God had commanded that the skirts of Aarons robe shoulde be hunge aboute with Pomegranats of silke, and an intercourse of bels betwæn them, the
Exod. 28, 34, & 35 reason was added, That so oft as he ministred in the holye place, and wente in and out before the Lorde, his sound shoulde be heard: but walles and windowes cannot heare,

heare, therefore by all likelihood that doctrine was intended for men: and if for men why not for you? The Holy-ghoste discended vppon the Apostles not in the shape of heads that they should onely vnderstand the word, nor of harts that they should only loue the word, but like tongs that they should preach the word: so that when GOD sent out his Disciples with tongs, his meaning was that ye shoulde meete them in the halfe way with eares, and so ye see the correspondence betweene these two Scriptures, how iustly they fit and iumpe together, For Syons sake I will not holde my tongue: Hee that hath eares to heare let him heare. For if it be necessarie that we should preach for Syons sake, then it is requisite that Syon should heare for her owne sake.

This saying of our Sauiour, Hee that hath eares &c. is the argument by which he doth begge attention for the parable of the Sower to shewe that the doctrine it contained, was both so excellent in it selfe, and so necessarie for the world, as if a man were worth but his eares he could not

not chuse but heare: and it may concerne either all in generall, because all haue eares, or the elect particularly because they onely haue eares to heare. For the former, if there were no other reason why menne should hear but this, because GOD hath giuen an eare, yet it bindeth very strongly: therefore see how God speaketh vnto vs euen in the fleshlye instrument of hearing: Christe doth not vrge vppon vs the dignity of himselfe the speaker, neyther the necessity of the doctrine, nor the misery which befalleth to a man by not hearing: but leauing all these arguments, he reasoneth against vs euen from flesh and bloud, and prooueth euen by the member and instrument of the eare that menne ought to be hearers of the worde. Wee must not think our eares are giuen vs for worldly vses onely, to harken after our profit, to listen to him that can teach vs a Gospell of gold, that can tickle our eares with musicke, or our mindes with vn-
Apoc. 2, 3 honest mirthe, but God hath planted the eare for spiritual vses, euen as Saint Iohn saith, let him that hath an eare heare what

the

the ſpirit ſaith : **mark well the wordes, for that we ſhoulde marke them he hath ſeauen times repeated them.** Let him that hath an eare heare, **not what the worlde ſaithe, nor what the fleſh ſaith, nor what the diuell ſaith, but what the ſpirit ſaith, thut if both ſpeak at once we ſhould liſten to the ſpirit, and turn the deafe ſide to the diuell : and if the eare bee the dore of the hart, then fitly might** Dauid ſay, Lift vp your heads ye gates and be ye open you e- Pſal. 24
nerlaſting doores : **and not euerye gueſte,** but the king of glorie ſhall come in. **And what maruell is it if the eares were conſecrated to holye vſes, ſince there is noe part or member of the body or ſoul which God hath not ordained to ſome ſpirituall end. Did God create the eie that it ſhold onely be a light to the body, and in no ſort giue light to the ſoule: or did he not rather principally create it, that it might tell the ſoule what beauty was in the viſible creatures, that the ſoule mighte thereby coniecture what glorie is in the inuiſible god. Did God giue man a mouth only to bargaine and buy withall, or call for the ne-**

ceſ-

ceſſities of this life, or rather to ſinge of his teſtimonies and ſette forth his praiſe? O God my hart is prepared (ſaith Dauid)
Pſ. 108. and ſo is my toung: and then he preſently inferreth vppon it, I will ſing and giue praiſe, for what ſhould he do with a toung that giueth not praiſe. GOD hath giuen vs witte and braines, but not onely for worldly vſes, and deuiſes, not to inuent inſtruments of muſicke as Iubail did, nor workes of braſſe as Tubal-kaine did, nor vnderſtandinge pollices as Achitophell did, but to ſtudye for heauenly wiſedome as Soloman did, to meditate of GODS
Pſal. 1. 2. lawes as Dauid did. GOD hath giuen vs hartes and affections, and yet not to loue the worlde, but to ſet our affections wholy one him: in a word there is no part or member in ſoule and bodye which ought not as a Nazarite to bee conſecrate and bowed to the ſeruice of GOD. Soloman, iudged thoſe dayes to bee euell dayes, wherein a man coulde not vſe his mem-
A bers to remember the Creator, wherein the keepers ſhoulde tremble, the ſtronge men ſhoulde bowe, they that looked out at

the windowes should ware darke, wherin the doores should bee shutte by the base sound of the grinding, and the daughters of singing should be abased, those hee iudged euill dayes, as if it were as good in a manner to haue noe handes as such trembling handes: to haue no ioyntes as such feeble ioints: to haue no eies as blind eies: to be without an eare, as to haue a deafe eare: then by the contrary, if these be euill dayes, wherin a man cannot vse his members, they must needes bee good wherein God hath giuen a free vse of all. So that it may seem that God in eth part or member of a mans bodye, did intende some speciall vse for his worship and seruice, vnto which if the partes in youthe were not imploied in the euill daies, they would bee fruiteleſſe and vnprofitable: Will those eies which are wont to wander and gaze after euery vanity, wil they in the euill dayes bee learned and taught to behold Gods wil in his precious word, and his great glory in all the creatures? Will ths tong which hath euer bin accustomed & inured with all vices, as lying,

slan-

slandering, scurrility and blaspheny, will it in the euill daies be taught to sound out the praise of God. Will those eares which haue béene so accustomed with filthe and folly, will they in the euil daies be taught to heare the word of God: therfore while we haue eies, let vs beholde, and he that hath eares let him heare, It is not only a bare gift of nature or worke of the womb that wee, haue eyes, eares, and tongues, but it is euẽ the grace of God from aboue,
&. 17, 28 for in him we live, wee moove, and haue our being: and god bestoweth not his graces for nothing: I say there is no member of a mannes body but carrieth in it a print of Gods loue, and testimony of his grace: but aboue all the reste more specially, are we beholding to him for our eies and eares, for that by these two as by a channel the knowledge of God is conueied into our soules, for by the eie we come to the naturall mans diuinity in surueying the creatures, because as Paule sayeth the visible things of god that is his eternall power and Godhead are seene by this cre-
om. 1, 20 ation of the worde, if they were séene by the

the creation, then our eie is our schole-
maister to bring vs to the knowledge of
the Creator: but that knowledge is vn-
perfect as the glimmering of a lighte, but
by our eare more specially and expressely
we attaine to the knowledge of Gods re-
uealed will: so that God neuer commeth
so nere a mans soule as when he entreth
in by the dore of the eare, therefore the
eare is a moste precious member if men
knewe how to vse it: and better were it
to lose a better member thē to want it, if
a man lose an eie, an arme, or a legge, he
iudgeth of himselfe as of a cripple, vnwor-
thy to liue among mē, and fit for no place
but for a spittle: and yet these are but
maimes in the body: but if God take a-
way the vse of hearing, it is a signe he is
angry indede, and threatneth a famine
to the soule, for the soule fedeth at the
eare, as the body by the mouth: therefore
better lose all then lose it. Our Sauiour
Christ saide, If thy right eie cause thee to mat, 5, 2.
offende plucke it out, if thy righte hande 30
cause thee to offende cut it off, but hee ne-
uer saide, if thine eare offende thee stop it

vp,

vp, for there is a greater vse of it then of hands or eies: for a man may wante his handes and haue faithe, or his eies and haue faithe, but hardlye can hee want his eares and haue faith: for Faith commeth by hearing not by seeing, or seelinge, but it entreth in at the eare, and so sinketh downe to the hart: therefore He that hath an eare let him heare what the spirite saith, and consider that God gaue the eare, that men shonld profit by hearing, euen as he bestowed his tallentes that the factors should gaine and profit by them. We are Gods factors, and our members are his tallents, the eie is a tallent, the tongue is a tallent, and the eare is a tallent: for this benefitte a Christian hath, that the righteous Mammon is portable, though the vnrighteous be not for where as the men of the worlde haue no wealth but in theyr Chestes and barnes, the righteous carrie theirs abont them in their soules and bodies, for euerye member is a tallent, which beeing faithfully and wiselye imployed, there is treasure laide vppe for the soule in heauen, but beeing not imployed,

ploied, there is a day of reckoning when euerye manne accordinge to the tallent of grace bestowed on him shall bee bounde to yéelde an account of his stewardship, euen of our eyes, our tongs and eares, whereof we make so slender a reckoning. At that time it will smally auaile vs to say, I employed mine eares to earthlye vses, for then it will be saide to vs as to him that buryed his tallent in the earthe, Go take him, and binde him hand and foote: then shall those hands be chained with fetters, which by example of their painefulnes refused to glorifie God: then shal those eies be affrighted with horrible and gastly visions, which in the creatures would neuer beholde the glorye of God then shall that tonge be tormented with vnquenchable flames which neuer sought to sette forthe the praise of God, and then shal those ears be filled with yellinge and howlinge, and gnashinge of téeth, which neuer regarded to heare the word of God: therefore whosoeuer he be to whom God hath giuen an eare let him heare.

But what is that which Christe saythe

He that hath an eare to heare: as if there were an eare which were not to heare; wee are to vnderstand it as a note of speciall difference, for though wes haue all eares, yet all haue not eares to heare: but as their is a kinde of idle or Idoll Pastors which haue mouthes and speake not, so there is a kinde of ydle hearers, which haue eares and heare not, which sitte in their seats as images in the glasse windowes, bending their knees, liftinge vp their hands, and casting vp their eyes, yet after so many yeares, and so manye masses had neuer the honestye to giue one Amen: onely this difference there is, that whereas the Saintes in the glasse windowes keepe out the winde, these fruitelesse hearers possesse the places wherein they do no good at all: and let it not seeme strange that there shoulde be eares whiche are not to heare, for Paule sayeth of the
Rom. 11. 8 Iewes that God had giuen them a spirite of slumbring, eies that they should not see. and eares that they shoulde not heare, beecause they hadde the instrument but wanted the righte vse, for onely thos maye be

said

said to haue eares to heare which firste by our selues are vowed, and then after by the spirit of God are sanctified to that holy vse: so that Christ speaketh especiallye of the children of the Church, for they onlye haue sanctified and prepared eares. This therefore (beloued) is that we desire to learne how to prepare and prouide our selues, that we may bring eares to heare and heare with profitte, least we departe from the Churches, as the fiue foolish Virgins from the gates of heauen, as gode not come as come for no good: therefore the firste thinge I am to exhorte you to is, that wee may come together, for thoughe priuate prayer bee not vnprofitable, and familiar exhortation wante not his vse, yet our meetinge together hath a speciall blessing promised to it by him which said, Where two or three are gathered together in my name, there am I in the middest of them: and indeede our hearing presupposeth comming, for we cannot heare together except wee come together, therefore Dauid set comming firste, and hearinge after, and saide, Come Children and harken

and I will teach ye the feare of the Lorde: so say I to you, first come and then hearken, let it bee with you as with Dauide who reioyced when they saide, Come lette
1,122,1 vs goe into the house of the Lorde, because one daye in Gods Courte is better then a thousand else where. And who had not rather be a dore keeper in the house of God, then to dwell in the tabernacle of wickednesse?

Consider what spirite was in Dauide, when hee saide, that the Sparrowe and Swallow were blest, because they might lodge their yong so neare the alter, as if a pore birde were to be enuied for her nest, or rather to teache men that they oughte to prease as hard as to touch but the wals of the temple, as shee that desired to touch but the hemme of Christes garment: and that if any one should saie, Come let vs goe into the house of the Lord: men oughte to bee as the Curtens of the Tabernacle, whereof but one beeing drawne, all the reste did followe after; the Centurion boasted that he had such seruants as if he
8,9 saide to one, come, hee comes, and yet he

called

called them for his owne priuate profite, but God a greater maister then the centurion saith come yea and calleth vs for our profite, and yet we come not: nay euerye creepinge worme will putte vs to shame and condemne vs, for God spake but the worde and the Gras-hoppers came, yea and Caterpillers innumerable; but God hath spoken to vs manye wordes, and yet our number (God knoweth) is numberable enough: (there is a kinde of Catterpiller that commeth to the Churche, a sacrilegious vermine deuouring holy things, which liue by the sweete that they sweate not for, but they come vnsent for for GOD neuer spake to them, neither do I commend their dilligence in comming, for a blessed thinge it were if GOD should send a west winde to blow them into the sea:) but I speake of those poore creatures whome God neuer calleth but they come and are obedient, and their obedience ascendeth vppe to heauen, and from heauen is descended backe againe to condemne our disobedience, for from heauen GOD spake it, that the Dre coulde pſ,105.

come to his owner and the Asse to his maisters cribb, but Israell Goddes owne people would not vnderstand, nor come: & therfore all ye that are GODS people come and hearken: and take this lesson withall, that ye yéld not to come as Peter yélded to forgiue his brother, seuen times and then ha done: for I say vnto you, not seauen times but seauentie times seauen times, yea so often as the seauenth daye shall come vppon you come and hollow it. The Athenians came to heare Paule but it was for nouilty of his doctrine, as there bee (I am in doubt and I feare it) in this place who are come to heare the Sermon, onely because it is newe and straunge to haue a preacher, but when Preachinge shall ware stale, they will not heare the voice of the charmers charme he neuer so wisely: these men for a brunte are verye deuout, as he who receiued the worde in stony ground, reioycing at the firste, and hearing it with ioy, but that ioye indured but a while, for his zeale possessed him like an ague, verye hotte for the time but when the fit was ouer, hee fell to his olde

byas

bias, as the dog to his vomit: remember what Dauid saith. Blessed are they ỹ dwell in Gods house. The Church of God is not like an Inne, for once or twice to sojourne in, but it is to dwell in, and dwelling is a continuall abiding, wee must haue our harts there, our treasure there, and bring our Children there, as the Swallowes laies her younge by the Alter: in a worde we muste altogether dwell there, that at what time soeuer Christe shall come hee may finde vs in the Temple and not in a Tauerne, in the house of prayer, and not in a denne of thæues. We nede not saye (beloued) as Peter saide, Lette vs make vs three tabernacles, for GOD hath built vs a Temple and Tabernacle to our handes, onely let vs bringe readdy affections and say, *Bonum est esse hic*, it is good for vs to be heere: whiche if with assiduitie and diligence ye shall performe, then will I say of you as Dauide of himselfe, The zeale of Gods house hath eaten you vppe, but if yee faint and ware colde, I must say that you hau[illegible] your zeale, therefore in the [illegible] come with dilligence,

Psal. 8.

Psal. 6

Gods

Goddes liberality calleth for diligence at your handes, who of all the trées in Paradice did aske for himselfe but one, of al the dayes in seauen asketh yee but one, if yee will giue him another hee will accept it as a frée will offering.

But fayle not to giue him one, and pay it faithfully, who of his owne doeth aske yet one so sparinglye. I knowe what will bee your excuses. yee haue marryed a Wife, or boughte a yoake of Oxen, therefore yee cannot come, but deceyue not your selues, for these are no excuses: Shall a wife kéepe you backe from followinge Christe: yet better it were for a man to liue alone then to haue such an helper: what though Adam saide, Man

ien,2,24 shall forsake father and mother to cleaue to his wife, yet Christe saide, a man muste

k,14,26, hate Father and Mother and wife to come to him. But yée will pleade that ye haue bought a yoake of Oxen? *Postponetur Deus bouibus qui nos æquauit Angelis* saith an olde writer: Will you sette GOD behinde your Oxen who hath made you equall with Angels? These thinges are good

but

but in their order and due place, but seke yee firste the kingdome of GOD and the righteousnesse thereof, and then let wiues and Oxen followe after: for euen our necessarye businesses and lawefull affayres if they hinder vs from Gods seruice, are turned into sinne, euen as the pure waters in Egipte were turned into bloude. If lawefull businesses maye not hinder our comming to the Church of God, then much lesse may idle sportes and vnlawefull games detaine vs: if bargaininge and wiuinge maye not excuse vs, muche lesse will pipinge and dauncinge. The Sabboth is a day of holy rest, not of vnholye ryot: the Israelites mighte not gather their Manna vppon it, and may we runne a ryoting vpon it? What woulde they doe to them whome they finde prophaninge Goddes Sabboath with dronken delightes, who stoned him to deathe whome they founde gatheringe sticks for needefull vse? But this is our corruption of nature, euerye idle sporte prouokes vs to sacriledge, to rob God of his glory in his Saboth, and sacri-

Ex, 16, 2

Nú, 15,

fice

fice it to the Diuell: *Diabolus te vocat et venis, Mundus te vocat et venis, Caro te vocat et venis, Cultus Dei vocat et non venis*, saithe an antient father. The diuel calleth by temtation and yee yéelde vnto it, the worlde calleth and ye listen to it, the flesshe calleth and ye come to it, but the worship of God calleth and ye care not for it. Diogenes to try the natures of the *Athenians*, disguised himselfe vnhandsomely, daunced rudely, and set his voice to singe ilfauordlye, and the people came flocking about him: behold (saithe he) the nature of this people, so oft as I tooke vppon mee to speake of an honest life or vertuous conuersation, they passed by me as a visited person and lefte me alone, but nowe I frame my selfe to make sports like a foole, they like a flocke of fooles come preasing aboute mee: there is nothing that chokes mens zeal so much as that they hunte so grédilye after the vanities of the worlde, neither was there any reason why Esau was prophaine but because hée was a manne of the fielde, for while he was hunting for venison abrod, Iacob catcht vppe the blessinge and birthrights

right at home, euen as oftentimes it fal-leth out that while Goddes blessinge is a dealing in the Churche, the people are re-uelling and rioting in the stræte, therfore come to the Church and GOD will bless you.

When you haue obtained of your selus to come, the next thinge it is to performe attention, for Dauid saith not, come chil-dren and heare, but come and hearken: and if hearinge were inough to satisfie a Saboth day, then might you driue in your oxen too for they can apprehende an out-warde sounde as well as yée, but though they haue eares, yet they haue not eares to heare. In the Scripture hearinge and harkning is all one, and our harkninge it is *Opus animi non Auris*, as one saithe, a worke of the mind and not of the outward eare, a dilligeut obseruing in the minde of that which is said, therefore the Gramari-ans, do fitly signifie attention vnder the word. *Animaduertere, vtanimum aduerteremus non aurem.* That we shoulde not onelye turne our eares but set our mind to it: but that can a beast neuer do because he hath

no

no minde, and he that bringeth his eares to Church and leaueth his mind at home he commeth like a beast.

The enemies to attention

Our attention haue fiue greate enemies, the first is a straying thought, when all the powers of our soule should wait vpon the voyce of the Preacher, then are our mindes in our coffers, or in our pastures, or where they shoulde not bee: wherefore praye for a steddy and stayed harte. The second is a wandring eie, gazinge after euery picture, vpon euery mote, or flie, and rolling vp and downe in euery corner, for as Soloman saith the eyes of a foole are in euery corner. But a wise mans eies are in his head. The thirde is a nedeles shiftinge, and stirringe of the bodie, a fumblinge with the handes, a shuffling with the feete, a risinge and remouinge from place to place when there is noe cause to prouoke vs: and let it not seeme straunge that these small trifles shoulde hinder our attention, for euen the little Birdes of the ayre did picke vppe the seede of the worde, leaste it shoulde take rote and goe down to the hart. The fourth is an vnre-

Pro, 17, 24
Eccl, 2, 14,

ve-

verent talking and vnciuill laughinge in the Churche, as if the Temple of God were a place of mart and exchange, where euery man might single out his companion and freely discourse *de omni ete & non ente*, of euery matter & occasion offred & ministred, these are they that make the temple of God a den of theeues. The fift is a secure and senceles sleeping, for some there be who are no soner in ther seats but their harts are aslepe, as if they came to see visions, and loked with Iacob to see the Angels going vp, when as they might as wel see *Eutichus* fallinge downe : Therefore quicken your sences, rouze vppe your dulnes, and remember him which saide to his disciples, Coulde yea not watch with mee one houre? To these fiue ye may adde (if ye plese) a sixt which of al the rest is most scandolous and offensiue, and that is a shameful departing out of the church, and violent breaking from the congregation, wherein a man doeth as it were openlye protest, that he is exceeding weary, & hath but to much for his money, so that Ioseph was neuer more willinge to departe out of

Act, 20, 9

mat, 26, 40

of prison, then he out of the Church, nor Simeon better content to dy when he said. Lord now lettest thou thy seruante departe in peace. But such men can hardly depart in peace, for seldome it is when they leaue not behinde them, both the grace of our Lord Jesus Christe and the peace of God which passeth all vnderstanding.

After attention is required remembrance, to lay it vppe in the store-house of our memory, for what auaileth it to be attentiue for the time and so sone as we bee gone to forget all, to suffer the birdes to picke vp the seede which Christ had sowne before. Saint Iames compareth suche a manne to one beholdinge his face in a glasse, who goeth his waye and forgetteth immediately what maner of man hee was: and fitly are suche eares resembled to a sine, which while yee dippe it in the water receiueth it in at a thousand holes, but take it vppe, and the water runneth out faster then euer it came in: so is it w̄ forgetfull hearers, they marke attentiuely, conceiue presently, and for a time are touched inwardly, but the nexte toye

Iam. 2. 23

driu-

vzineth all out againe, but Blessed are they that heare the worde of God and keepe it: it shoulde seeme that Peter carried such a sieue in his heade, else how could the diuell sifte him as wheate, for noe sooner had Christe forewarned him that hee woulde forsweare him, but the diuel sifted that word out of his eares, and he forgat it, and so not remembringe the wordes was the cause of Peters apostasie, for so soone as hes remembred the wordes, the texte saith he went out and wept bitterly: therfore let vs not onely heare but remember tw, for that spirite which saith O my people heare my law, saith likewise my Sonne forget not my law. Therefore GOD prescribed helps of memorie to the Israelites, commaundinge them to binde his wordes vppon their handes for a signe, that they should be as frontlets betweene their eyes, that they shoulde write them vppon the postes of their houses, and on their gates, and in a worde that they shoulde vse all helpes against forgetfulnes, for that was Gods meaninge and no more: and if wee seeke for a helpe indeede, then conference

Luk, 11.28

Psal, 78, 1

Prou, 3, 1

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is the helpe, when a man is delighted to talk of that at home which hath beene spoken at the Church, for it may be that will pearce into the head at a second repetinge which at the first report would not, euen as a naile may be driuen in at a seconde or third stroke, whith could not at the first: and indéede it is Gods commaundements to the Israelites, that they shoulde talke of his law among their children when they were in their houses, when they taulked or else walked by the waye, as also at their vprising and downe layinge: therefore let vs thinke that this charge concerneth vs likewise, and saye with Dauide.

Psa,72,24 Our tougue shall talke of thy righteousnes all the day long, that at what time soeuer Christ shall come he may finde vs talking of his testimonies, as when hee ouertoke his deciples walking to *Emaus*, he founde them communing of his deathe and passion. After attention and memory the last and chiefe point is to laye it to the harte, for God especially respecteth the hart, and if that bee wanting hee misseth it at the

Isai,29,13 firste, and saithe, This people honoureth

me

nie with their lips, or with their eares, but their hart is far from me. It is a smal thing to remember onely what was saide, it is but a signe of a good memory at the beste, and if that be sufficient, then let the diuell come into the temple to, for he hath memorye more then enoughe, to quote anye Scripture against Christ, or whosoeuer shall encounter him, and many hipocrits which hang vpon the Church haue a certaine swimming in their braine, a speculatiue diuinity, by which they can holde talke at a table to discourse of any poynte in Religion, or course out a controuersie to the prowfe, but God is not serued with wit and memorie, therefore he sayth further, Thou shalt lay vp these wordes in thy hart, and thy soule. To lay Gods worde to the hart is to take hold of it by the hart and applye it to the conscience, as when we hear of gods mercy to be rauisht with ioye, and when wee heare of his iudgements to be striken with feare when wee heare of his promises to rise vp in hope, when we heare of our sins to repent and loath our selues. This is the laying of Matth. 6

the word to our hart, and thus did Marie when she heard what straung things the Shepheards reported from the Angels : Luk. 2, 10 Sainte Luke saithe, She kept all those sayings and pondred them in her hart. A special help to this is an often reuoluing and meditating in our minds of that we haue hearde, for Dauid did not onely talke of Gods testimonies amongst his friendes, but being alone likewise did meditate of his law, for so he saith, that in Gods law was his continuall meditation and that both euening and morninge, and seauen times in a day, and it hath bin the practise of Gods saints from time to time, to enter into continual meditation of his mercy and of his iudgements. It is commended in Isaac that euery euening he wente out to meditate: in the law those beastes were onely cleane which chewed the cud, by which was figured a spirituall meditating & ruminating of heauenly things: and it is the cause of much vncleanesse in mens liues, and of much iudgement vpon the world, because they meditate not of Gods waies. Indeed saith the prophet,

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The harpe and violl, the Timbrell and pipe, and wine are in their bankettes, but the works of God they consider not, therefore hell hath inlarged it selfe and opened her mouthe, and they that reioyced shall goe downe into it: and so saythe the Prophette Ieremye. That the whole land is fallen into desolation because there is none that considereth in his hart. Therfore in the name of God (beloued) let vs prepare our eares and harts that we may first heare, then remember, and last of all lay vp the word in our harts, for this is the right hearing, and he that heareth hath not onlye eares, but eares to heare, I would ye did consider that euery manne by his obedience in this regard is iudged of what flock he is, for so sayeth Christe, My sheepe heare my voyce: so that if a man be desirous to hear, then straight he is iudged to be of Christs flocke; but if the word be vnsauorie, and breed no delight in his hart, it is a shrewd presumption that that man is a Goate: And great reason we haue to delighte in Gods voice, for there is no word proceeding out of his mouth, but it sauoureth

Ier, 8 2, 9

Iohn, x,

Can. 5. 13 of mercy and saluation to the soule, for so the Churche testified of Christe, that his lippes are like to Lillies dropping downe pure mirrhe, and how then should GOD indure our contempte who prefer the diuell before him: nay God will endite vs not onely of contempte but mockery too, for if we shal beseech GOD to supply the meanes of hearing, and send down a prophet amongst vs, and when that Prophet commeth, shal shut our eares against him, what is that but a mocke? Besides what an vnreasonable thing is it that we desire God to heare vs, who could neuer vouchsafe to heare him, if we stande in any neede of God how clamorous are wee and importunate vpon him.

Heare my prayer O Lord, bow downe thine ear vnto my supplication, and why hidest thou thy face and forgettest all our afflictions, and if God seeme a little to delay vs, how hasty are we vpon him, come Lord Iesus, come quickly, and make no long tarrying my God, and O god make haste to help vs: but when god speakes to vs there is none that turneth his eare,

as

as if we had him in a string, that he were bound to vs and not we to him: therefore it shall come to passe that wee shall prays and he shall not heare vs, for so he threatneth. Because I haue called and yee refused, I will also laughe at your destruction, and mocke when your feare commeth, when your feare commeth like a sodaine desolation, and your destruction lyke a whyrlewinde, when affliction and anguish shall come vpon you, then shall they call vpon me but I will not answere, they shall seeke mee earlie but they shall not finde mee, because they hated knowledge. God shall take from you either the preaching of the worde as he threatneth by Amos. I will send a famine into the lande, not a Famyne of bread, nor thirste for water, but of hearing the word of the Lorde. Or God shal take from you the Preacher of the word, when ye shall runne from coast to coaste, and shall finde none to preach peace vnto your consciences, or at the least god shall take away the guifts of the Preacher because of the hardnes of your hearts. It is a notable obseruation of Saint Gregorie that God doeth sometime multiply his

Prou,7,24 26,27,&c

Amo,8,11

a gifts and his ſpirite vppon the Preacher, becauſe the hearer is deſirous to learne: and ſometime againe hee doth take away his guiftes and his ſpirite from the Preacher euen for a plague and iudgement vppon the people, becauſe they neyther deſire to heare or care to learne. Therefore, doe ye prepare your hartes and eares to heare, and I doubt not but God wil multiplie his ſpirit and ſend a bleſſing vppon theſe my labors: And of this let me aduiſe you before hande, that no one of you at any time preſume to ſet his foote within theſe wals, who firſt ſetteth not downe with himſelfe to practiſe in his life what here hee heareth with his eare. Some come not to haue their liues reformed, but to haue theyr eares tickled euen as at a play: ſome come for nouelty, ſome for faſhion ſome to ſléepe, ſome to ſée, and ſome to be ſéen, but few to practiſe: but let theſe things be farre from you, for our ſauiour Chriſt ſaith. Hee that is of God, heareth
Iohn. 8. 47 gods words: (nay he goeth further in the ſame place ſpeaking to the vnbeléeuinge Iewes, ye therefore heare them nor, becauſe

cause ye are not of God, and Saint Iames saithe, that he deceiueth himselfe who is onely a hearer of the word and not a doer: for Gods word is a leuen whose nature is to turne the whole lumpe into his owne nature, to season and make it like it selfe as when you haue hearde a Sermon of humility to shewe forth the fruite of that Sermon in your liues and conuersations: when you haue heard a Sermon of repentance to be stricken in harte with a feeling of your sinnes: when you haue heard of Gods indgementes against blaspemye, couetousnesse, lyinge, stealing, against vsury or prophaning of the Sabbothes, euery man to set downe with himselfe, I will surely (with Gods help) purge my selfe of this and that corruption, and amend in my selfe what I now see is amisse, then may we say of you ye are our Sermon as Paule saide to the Corinthians yee are our Epistle. When whatsoeuer doctrine hath flowed out of our mouths doth springe vp as freshly in your liues: let vs therefore say with Dauid, O Lord prepare the hartes of this peo-

Iam. 1, 22

2 cor, 3, 2

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ple vnto thee, send downe thy holy spirit into our hartes and into our eares, gouern vs when we come to hear, for Paule may plante, and Apollo water, but thou muste giue encrease, and in vaine shal the voice of the preacher beate vpon the dore of our eares, vnlesse thou fill our hartes with thy spirite, which we beseech thee of thy infinite mercye and goodnesse to performe that we may proceed from grace to grace, vntill we come to the state of glory vnto which the Lord of his mercy bringe vs. To whom with the sonne and to the Holy-ghost (three persons but one God) be ascribed all praise dominion and glory now and for euermore, Amen.

FINIS.

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# A IEWELL FOR THE EARE.

By Ro. Wilkinson.

Rom. 10, 17.
*Faith commeth by hearing, and hearing by the word of God.*

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1905.

# To all thoſe that are desirous, not only to be hearers of the word but dooers of the will of God, Grace mercy and peace, &c.

*Willing to ſatiſſie the eſpeciall intreatie of ſome, and for a generall benefite to all Gods church, I have ſet out to publike view, this Sermon of preparatiue, which I preached in my pariſh Church at* Horton *in* Kent. *I know there is no word of God but hath his profit, for ſo ſayth* Paule, *that al ſcripture is profitable, But ſet this* Art of hearing *aſide, and all will be vnprofitable. The ſicke man* Iohn 5, 5. *on whom our Sauiour wrought the miracle, though he lay euen by the poole of* Bethſayda, *the water whereof had a ſpeciall vertue to cure all diſeaſes: yet in eight and thirtye yeares coulde not be cured: and the reaſon was, becauſe he could neither of himſelfe ſtep in, neyther was there anye to dip him in when the Angell came downe to ſtir the water: This is the reaſon why we haue ſo many vnfruitfull hearers at this day, that albeit mennes ſoules are euen ſick for want of knowledge, though they haue lien at the well heade and by the water of life, and had a continuall ſound of the Goſpell in their eare, yet in ſixe and fortie yeares this ignorance* 2 tim. 3, 16

rance cannot be expelled, because when the Angell of Gods will doth preach the word and stirre vp the water of life, they know not hav to moue theyr eares toward it. This therefore (beloued) I haue set downe as a direction to teach men how to heare, that so often as the poole heereafter shall be sturred, and the word of God preached vnto you, yee maye know how to vse it to your benefite, therefore learn this Sermon, and profite by all, neglect this, and leese all. I haue called it a Iewell, as Christe called the Gospell a pearle for without this Iewell you shall neuer find that pearle, I haue fitted it for the eare: vnto which if ye apply it, it shall be an ornament to the eare, as Soloman saide of wisedome, it would be as a chaine to thy necke, therefore faile not but apply it: hee which suffereth the Iewes to robbe the Egyptians of their Iewels, and when they after melted them to make a calfe, did suffer vs to rob them of their spirituall Iewell, Let vs take heede least for our abuse of the worde he stirre vp the Iewes again to robbe vs of this pearle of the Gospell, and cause them to rise againe by our fall, as we haue risen by theirs.

Mat. 13.4, 5

Prou. 1,9.

God of his mercy turne our harts, and teach vs to embrace his word as we ought. Amen.

Yours in Christ. Ro. Wilkinson.

# A Iewell for the EARE.

Matthew 13. 6.

*He that hath Eares to heare, let him heare.*

BEcause (beloued) the hearing of the worde is so holye a thinge, and holye thinges are not rashly to bee attempted: I haue thought good in this my entrance to laye downe a preparatiue, that wee maye knowe, with what reuerence wee are come into the temple, with what attention to heare, desire to learne, and care to practise: for wel I remember, that when the Iralites were summoned to appeare before the Lorde in Sinai they were first commaunded to sanctifie Exod. 19. 10, 11

their hartes, and washe their cloathes, euen as Moses mighte not come nére the Angel til he had put off his shoes, because
Exod. 3, 5 the grownd was holy whereon he stoode: this reason as mérely toucheth vs, for if the place be as holye, the exercise as holy now as then, why should not we come as prepared as they, leaste comminge with vncircumcised eares, and vnprepared harts it bée saide to vs as to him that intruded himselfe at the weddinge, Friend, howe camest thou hether not hauing on a
Mat. 22, 12 wedding garment? In my firste Sermon vpon those words of the Prophet. For Si-
Esay. 62, 1 ons sake I will not hold my tongue, I lette you knowe what was the duetye of the speaker, now it commeth in good order to tell you the duetye of the hearer, for if it coulde any waye concerne you to knowe our duetye, much more auaileable will it bée to learne your owne: for a declaration whereof I haue chosen this Texte; Hee that hath eares to heare let him heare. I know we are all by nature curious, and euerye mans nature is to regarde an other mans duety before his owne, euen as

Peter

Peter ſaid to Chriſt Maiſt. what ſhall Iohn do? To whom Chriſte roundly anſwered againe, what is that to thee? as if he ment that euery manne ſhould loke to himſelfe and let Iohn alone: ſo woulde I perſwade you (for that yée are hearers) to learne the hearers duety, and let the ſpeaker alone: for albeit there bee ſuch a reference betwéene hearinge and ſpeaking, as they may not well be ſeuered, yet the neceſſity of hearing doth more generally concerne all, for GOD ſaide, O earth, earth, earth, heare the worde of the Lorde, but he neuer ſaide, O earth, earth, earth, preache the worde, of the Lorde for Arons robe befits not euery man vpon the earth, but euery man is bounde to weare this Iewell at his eare, for Faith commeth by hearing, as if Saint Paule, hadde ſaide, where is no hearing there can be no faithe: therefore Abraham, ſpake out of heauen, and his voice did pearce euen the bowels of hell. They haue Moſes and the Prophetes lette them heare them: and when hee ſayeth, lette them, it is more then a bare toleration, as to ſaye, they may if they will, for it

Ioh. 21, 22.

Ier. 22, 29

Rom. 10

Iuk. 16, 29

is a flat charge, because god therfore sent Moyses & the Prophets into ỹ world that ỹ world of necessity should hear. There is a kinde of people that thinke the whole burthen of the Sabboth to lie vppon the speaker, therefore Christe to weede out that fancie saith likewise, Take heed how
Iuk.8,18 you heare, to shew that there is a necessitye and an arte of hearinge as well as of speaking. These two are fitly compared to a locke and a key, for as the key openeth the lock and maketh entrance in at the dore, so the tongue of the minister shoulde open the eare of the hearer, that the spirite of knowledge and vnderstanding might passe into the heart: and so it should seeme that speaking is ordained to hearing, as the meanes is directed to the end: for when God had commanded that the skirts of Arons robe shoulde be hunge aboute with Pomegranats of silke, and an intercourse of bels between them, the
Exod. 28, 34, & 35 reason was added, That so oft as he ministred in the holye place, and wente in and out before the Lorde, his sound shoulde be heard: but walles and windowes cannot heare,

heare, therefore by all likelihood that doctrine was intended for men: and if for men why not for you? The Holy-ghoste discended vppon the Apostles not in the shape of heads that they should onely vnderstand the word, nor of harts that they should only loue the word, but like tongs that they should preach the word: so that when GOD sent out his Disciples with tongs, his meaning was that ye shoulde meete them in the halfe way with eares, and so ye see the correspondence betweene these two Scriptures, how iustly they fit and iumpe together, For Syons sake I will not holde my tongue: Hee that hath eares to heare let him heare. For if it be necessarie that we should preach for Syons sake, then it is requisite that Syon should heare for her owne sake.

This saying of our Sauiour, Hee that hath eares &c. is the argument by which he doth begge attention for the parable of the Sower to shewe that the doctrine it contained, was both so excellent in it selfe, and so necessarie for the world, as if a man were worth but his eares he could not

not chuse but heare: and it may concerne either all in generall, because all haue eares, or the elect particulerly because they onely haue eares to heare. If for the former, if there were no other reason why menne should hear but this, because GOD hath giuen an eare, yet it bindeth very strongly: therefore see how God speaketh vnto vs euen in the fleshlye instrument of hearing: Christe doth not vrge vppon vs the dignity of himselfe the speaker, neyther the necessity of the doctrine, nor the misery which befalleth to a man by not hearing: but leauing all these arguments, he reasoneth against vs euen from flesh and bloud, and prooueth euen by the member and instrument of the eare that menne ought to be hearers of the worde. Wee must not think our eares are giuen vs for worldly vses onely, to hatken after our profit, to listen to him that can teach vs a Gospell of gold, that can tickle our eares with musicke, or our mindes with vn-
2, 3 honest mirthe, but God hath planted the eare for spiritual vses, euen as Saint Iohn saith, let him that hath an eare heare what

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the ſpirit ſaith: **mark well the wordes, for that we ſhoulde marke them he hath ſeauen times repeated them.** Let him that hath an eare heare, **not what the worlde ſaithe, nor what the fleſh ſaith, nor what the diuell ſaith, but what the ſpirit ſaith, that if both ſpeak at once we ſhould liſten to the ſpirit, and turn the deafe ſide to the diuell: and if the eare bee the dore of the hart, then fitly might** Dauid ſay, Lift vp your heads ye gates and be ye open you e- Pſal. 24
nerlaſting doores: **and not euerye gueſte,** but the king of glorie ſhall come in. **And what maruell is it if the eares were conſecrated to holye vſes, ſince there is noe part or member of the body or ſoul which God hath not ordained to ſome ſpirituall end. Did God create the eie that it ſhold onely be a light to the body, and in no ſort giue light to the ſoule: or did he not rather principally create it, that it might tell the ſoule what beauty was in the viſible creatures, that the ſoule mighte thereby coniecture what glorie is in the inuiſible god. Did God giue man a mouth only to bargaine and buy withall, or call for the ne-**

ceſ-

cessities of this life, or rather to singe of his testimonies and sette forth his praise: O God my hart is prepared (saith Dauid)
108. and so is my toung: and then he presently inferreth vppon it, I will sing and giue praise, for what should he do with a toung that giueth not praise. GOD hath giuen vs witte and braines, but not onely for worldly vses, and deuises, not to inuent instruments of musicke as Iubail did, nor workes of brasse as Tubal-kaine did, nor vnderstandinge pollices as Achitophell did, but to studye for heauenly wisedome
f. 12 as Soloman did, to meditate of GODS lawes as Dauid did. GOD hath giuen vs hartes and affections, and yet not to loue the worlde, but to set our affections wholy one him; in a word there is no part or member in soule and bodye which oughte not as a Nazarite to bee consecrate and vowed to the seruice of GOD. Soloman, iudged those dayes to bee euell dayes, wherein a man coulde not vse his members to remember the Creator, wherein the keepers shoulde tremble, the stronge men shoulde bowe, they that looked out at

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the windowes should ware darke, wherein the doores should bee shutte by the base sound of the grinding, and the daughters of singing should be abased, those hee iudged euill dayes, as if it were as good in a manner to haue nos handes as suche trembling handes: to haue no ioyntes as such feeble ioints: to haue no eies as blind eies: to be without an eare, as to haue a deafe eare: then by the contrary, if these be euill dayes, wherin a man cannot vse his members, they must néedes bee good wherein God hath giuen a free vse of all. So that it may seem that God in eche part or member of a mans bodye, did intende some speciall vse for his worship and seruice, vnto which if the partes in youthe were not imploied in the euill daies, they woulde bee fruiteleſſe and vnprofitable: Will those eies which are wont to wander and gaze after euery vanity, wil they in the euill dayes bee learned and taught to behold Gods wil in his precious word, and his great glory in all the creatures? Will ths tong which hath euer bin accustomed & inured with all vices, as lying,

slan-

slandering, scurrility and blasphemy, wil it in the euill daies be taught to sound out the praise of God. Will those ears which haue bene so accustomed with filthe and folly, will they in the euil daies be taught to heare the word of God: therfore while we haue eies, let vs beholde, and he that hath eares let him heare, It is not only a bare gift of nature or worke of the womb that wee, haue eyes, eares, and tongues, but it is euē the grace of God from aboue,
Act. 17, 28 for in him we live, wee moue, and haue our being: and god bestoweth not his graces for nothing: I say there is no member of a mannes body but carrieth in it a print of Gods loue, and testimony of his grace: but aboue all the reste more specially, are we beholding to him for our eies and eares, for that by these two as by a channel the knowledge of God is conueied into our soules, for by the eie we come to the naturall mans diuinity in surueying the creatures, because as Paule saieth the visible things of god that is his eternall power and Godhead are seene by this cre-
Rom. 1, 20 ation of the worde, if they were séene by

the

the creation, then our eie is our schole-
maister to bring vs to the knowledge of
the Creator: but that knowledge is vn-
perfect as the glimmering of a lighte, but
by our eares more specially and expresselye
we attaine to the knowledge of Gods re-
uealed will: so that God neuer commeth
so nére a mans soule as when he entreth
in by the dore of the eare, therefore the
eare is a moste precious member if men
knewe how to vse it: and better were it
to lose a better member thē to want it, if
a man lose an eie, an arme, or a legge, he
iudgeth of himselfe as of a cripple, vnwor-
thy to liue among mē, and fit for no place
but for a spittle: and yet these are but
maimes in the body: but if God take a-
way the vse of hearing, it is a signe he is
angry indéede, and threatneth a famine
to the soule, for the soule fédeth at the
eare, as the body by the mouth: therefore
better lose all then lose it. Our Sauiour
Christ saide, If thy right eie cause thée to mat, 5,
offende plucke it out, if thy righte hande 30
cause thée to offende cut it off, but hee ne-
uer saide, if thine eare offende thee stop it
vp,

vp, for there is a greater vse of it then of handes or eies: for a man may wante his handes and haue faithe, or his eies and haue faithe, but hardlye can hee want his eares and haue faith: for Faith commeth by hearing, not by seeing, or feelinge, but it entreth in at the eare, and so sinketh downe to the hart: therefore He that hath an eare let him heare what the spirite saith, and consider that God gaue the eare, that men shonld profit by hearing, euen as he bestowed his tallentes that the factors should gaine and profit by them. We are Gods factors, and our members are his tallents, the eie is a tallent, the tongue is a tallent, and the eare is a tallent: for this benefitte a Christian hath, that the righteous Mammon is portable, though the vnrighteous be not, for where as the men of the worlde haue no wealth but in theyr Chestes and barnes, the righteous carrie theirs about them in their soules and bodies, for euerye member is a tallent, which beeing faithfully and wiselye imployed, there is treasure laide vppe for the soule in heauen, but beeing not imployed,

ployed, there is a day of reckoning when euerye manne accordinge to the tallent of grace bestowed on him shall bee bounde to yéelde an account of his stewardship, euen of our eyes, our tongs and eares, whereof we make so slender a reckoning. At that time it will smally auaile vs to say, I employed mine eares to earthlye vses, for then it will be saide to vs as to him that buryed his tallent in the earthe, Go take him, and binde him hand and foote: then shall those hands be chained with fetters, which by example of their painefulnes refused to glorifie God: then shal those eies be affrighted with horible and gastly visions, which in the creatures would neuer beholde the glorye of God then shall that tonge be tormented with vnquenchable flames which neuer sought to sette forths the praise of God, and then shal those ears be filled with yellinge and howlinge, and gnashinge of téeth, which neuer regarded to heare the word of God: therefore whosoeuer he be to whom God hath giuen an eare let him heare.

But what is that which Christe saythe

He that hath an eare to heare: as if there were an eare which were not to heare; wee are to vnderstand it as a note of speciall difference, for though wee haue all eares, yet all haue not eares to heare: but as their is a kinde of idle or Idoll Pastors which haue mouthes and speake not, so there is a kinde of ydle hearers, which haue eares and heare not, which sitte in their seats as images in the glasse windowes, bending their knées, liftinge vp their hands, and casting vp their eyes, yet after so many yeares, and so manye masses had neuer the honestye to giue one Amen: onely this difference there is, that whereas the Saintes in the glasse windowes keepe out the winde, these fruitelesse hearers possesse the places wherein they do no good at all: and let it not séeme strange that there shoulde be eares whiche are not to heare, for Paule sayeth of the Rom. 11. 2 Iewes that God had giuen them a spirite of slumbring, eies that they should not see. and eares that they shoulde not heare. because they hadde the instrument but wanted the righte vse, for onely those maye be

said

saide to haue eares to heare which firste by our selues are vowed, and then after by the spirit of God are sanctified to that holy vse: so that Christ speaketh especiallye of the childzen of the Church, for they onlye haue sanctified and prepared eares. This therefore (beloued) is that we desire to learne how to prepare and prouide our selues, that we may bring eares to heate and heare with profitte, least we departe from the Churches, as the fiue folish Virgins from the gates of heauen, as gode not come as come for no good: therefore the firste thinge I am to exhorte you to is, that wee may come together, for thoughe priuate prayer bee not vnprofitable, and familiar exhortation wante not his vse, yet our mætinge together hath a speciall blessing promised to it by him which saide, Where two or three are gathered together in my name, there am I in the middest of them: and indæde our hearing presupposeth comming, for we cannot heare together except wee come together, ... Dauid set comming firste, and hearinge after, and saide, Come Children and harken, mar, 18, pſa, 34,

and I will teach ye the feare of the Lorde: so say I to you, first come and then hearken, let it bee with you as with Dauide who reioyced when they saide, Come lette vs goe into the house of the Lorde, because one daye in Gods Courte is better then a thousand else where. And who had not rather be a dore keeper in the house of God, then to dwell in the tabernacle of wickednesse?

al, 122, 1

Consider what spirite was in Dauide, when hee saide, that the Sparrowe and Swallow were blest, because they might lodge their yong so neare the alter, as if a pore birde were to be enuied for her nest, or rather to teache men that they oughte to prease as hard as to touch but the wals of the temple, as shee that desired to touch but the hemme of Christes garment: and that if any one should saie, Come let vs goe into the house of the Lord: men oughte to bee as the Curtens of the Tabernacle, whereof but one beeing drawne, all the reste did followe after; the Centurion boasted that he had such seruants as if he saide to one, come, hee comes, and yet he

Mat, 8, 9

called

called them for his owne priuate profite, but God a greater maister then the centurion saith come yea and calleth vs for our profits, and yet we come not: nay euerye creæpinge worme will putte vs to shame and condemne vs, for God spake but the worde and the Gras-hoppers came, yea and Caterpillers innumerable; but God hath spoken to vs manye wordes, and yet our number (God knoweth) is numberable enough: (there is a kinde of Catterpiller that commeth to the Churche, a sacrilegious vermine deuouring holy things, which liue by the swéte that they sweate not for, but they come vnsent for for GOD neuer spake to them, neither do I commend their dilligence in comming, for a blessed thinge it were if GOD should send a west winde to blow them into the sea:) but I speake of those pure creatures whome God neuer calleth but they come and are obedient, and their obedience ascendeth vppe to heauen, and from heauen is descended backe againe to condemne our disobedience, for from heauen GOD spake it, that the Ore coulde pſ. 105.

y 1, 3 come to his owner and the Asse to his maisters cribb, but Israell Gods owne people would not vnderstand, nor ceme: & therfore all ye that are GODS people come and hearken: and take this lesson withall, that ye yeld not to come as Peter yelded to forgiue his brother, seuen times and then ha done; for I say vnto you not seauen times but seauentie times seauen times, yea so often as the seauenth daye shall come vppon you come and hollow it. The Athenians came to heare Paule but it was for nouilty of his doctrine, as there bee (I am in doubt and I feare it) in this place who are come to heare the Sermon, onely because it is newe and straunge to haue a preacher, but when Preachinge shall ware stale, they will not heare the voice of the charmers charme he neuer so wisely: these men for a brunte are verye deuout, as he who receiued the worde in stony ground, reioycing at the firste, and hearing it with ioy, but that ioye indured at, 13, 20 but a while, for his zeale possessed him like an ague, verye hotte for the time but when the fit was ouer, hee fell to his olde

byas

bias, as the dog to his vomit: remember what Dauid saith. Blessed are they ỹ dwell in Gods house. The Church of God is not like an Inne, for once or twice to sojourne in, but it is to dwell in, and dwelling is a continuall abiding, wee must haue our harts there, our treasure there, and bring our Children there, as the Swallowes laies her younge by the Alter: in a worde we muste altogether dwell there, that at what time soeuer Christe shall come hee may finde vs in the Temple and not in a Tauerne, in the house of prayer, and not in a denne of theeues. We neede not saye (beloued) as Peter saide, Lette vs make vs three tabernacles, for GOD hath built vs a Temple and Tabernacle to our handes, onely let vs bringe readdy affections and say, *Bonum est esse hic*, it is good for vs to be heere: whiche if with assiduitie and diligence ye shall performe, then will I say of you as Dauide of himselfe, The zeale of Gods house hath eaten you vppe, but if yee faint and ware colde, I muste say that you haue eaten vp your zeale, therefore in the name of God let vs come with dilligence, Gods

Psal. 84. 4

Psal. 69

Goddes liberality calleth for diligence at your handes, who of all the trées in Paradice did aske for himselfe but one, of al the dayes in seauen asketh yee but one, if yee will giue him another hee will accept it as a frée will offering.

But fayle not to giue him one, and pay it faithfully, who of his owne doeth aske yet one so sparinglye. I knowe what will bee your excuses, yee haue marryed a Wife, or boughte a yoake of Oxen, therefore yee cannot come, but deceyue not your selues, for these are no excuses: Shall a wife kéepe you backe from followinge Christe: yet better it were for a man to liue alone then to haue such an helper: what though Adam saide, Man shall forsake father and mother to cleaue to his wife, yet Christe saide, a man muste hate Father and Mother and wife to come to him. But yée will pleade that ye haue bought a yoake of Oxen? *Postponetur Deus bouibus qui nos æquauit Angelis* saith an olde writer? Will you sette GOD behinde your Oxen who hath made you equall with Angels? These thinges are good but

Gen,2,24

luk,14,26,

but in their order and due place, but seeke yee firste the kingdome of GOD and the righteousnesse thereof, and then let wiues and Oxen followe after: for euen our necessarye businesses and lawefull affayres if they hinder vs from Gods seruice, are turned into sinne, euen as the pure waters in Egipte were turned into bloude. If lawefull businesses maye not hinder our comming to the Church of God, then much lesse may idle sportes and vnlawefull games detaine vs: if bargaininge and wiuinge maye not excuse vs, muche lesse will pipinge and dauncinge. The Sabboth is a day of holy rest, not of vnholye ryot: the Israelites mighte not gather their Manna vppon it, and may wee runne a ryoting vpon it? What woulde they doe to them whome they finde prophaninge Goddes Sabboath with drunken delightes, who stoned him to deathe whome they founde gatheringe sticks for needefull vse? But this is our corruption of nature, euerye idle sporte prouokes vs to sacriledge, to rob God of his glory in his Saboth, and sacri-

Ex, 16, 26

Nū, 15, 26

fice

fice it to the Diuell: *Diabolus te vocat et venis, Mundus te vocat et venis, Caro te vocat et venis, Cultus Dei vocat et non venis*, saithe an antient father. The diuel calleth by temtation and yee yeelde vnto it, the worlde calleth and ye listen to it, the flesshe calleth and ye come to it, but the worship of God calleth and ye care not for it. Diogenes to try the nature of the *Athenians*, disguised himselfe vnhandsomely, daunced rudely, and set his voice to singe ilfauordlye, and the people came flocking about him: behold (saithe he) the nature of this people, so oft as I tooke vppon mee to speake of an honest life or vertuous conuersation, they passed by me as a visited person and lefte me alone, but nowe I frame my self to make sports like a fole, they like a flocke of foles come preasing aboute mee: there is nothing that chokes mens zeal so much as that they hunte so greedilye after the vanities of the worlde, neither was there any reason why Esau was prophaine but because hee was a manne of the fielde, for while he was hunting for venison abrod, Iacob catcht vppe the blessinge and birthright

right at home, euen as oftentimes it falleth out that while Goddes blessinge is a dealing in the Churche, the people are reuelling and rioting in the stræte, therfore come to the Church and GOD will bleſſe you.

When you haue obtained of your selus to come, the next thinge it is to perfourme attention, for Dauid saith not, come children and heare, but come and hearken: and if hearinge were inough to satisfie a Saboth day, then might you driue in your oren tw for they can apprehende an outwarde sounde as weil as yee, but though they haue eares, yet they haue not eares to heare. In the Scripture hearinge and harkning is all one, and our harkninge it is *Opus animi non Auris*, as one saithe, a worke of the mind and not of the outward eare, a dilligent obseruing in the minde of that which is said, therefore the Gramarians, do fitly signifie attention vnder the word. *Animaduertere, vt animum aduertere-mus non aurem.* That we shoulde not onelye turne our eares but set our mind to it: but that can a beast neuer do because he hath

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